THE OBSERVER.

NEW-YORK:

SUNDAY MORNING, JULY 16, 1809.

CONCLUSION OF THE STORY OF EUPHELIOUS.

MONIMIA was now in full possession of Euphelious. He withdrew from society, was indefatigable in the duties of his profession, and the residue of his time was devoted to his - - - wife. She saw her power complete, and for a short time every thing went on well. He loved her sincerely; but she had not discernment enough to know that it required as much care to keep the flame alive as it did to kindle it. She began to grow careless; her tresses, that were once so neatly braided, were soon seen to hang dishevelled on her shoulders; her garments, that were once put on with so much taste and neatness, were now neglected, unless on particular occasions, or when company were coming. If he reproached her with her slovenly appearance, she would tell him with a very busy face, that she had something else to do all day than to be dressing and fixing herself. In vain did he try to convince her it was him and not strangers that her dress was to please; that every thing that tended to make them agreeable to each other, was of the utmost consequence; and that their happiness depended upon their mutual respect and affection for each other, not upon the admiration of the world. This lesson, however, in a few days, would have to be repeated every time he came home. Instead of finding any reformation, things grew worse and worse; the house in a litter, and herself in dishabille; every chair in the house was what is called *cluttered* up with something; before he could get a seat, he had generally to lay violent hands on a few rags and ribbons, or clean linen of various descriptions on the backs of them. The broom too, an article the sight of which he hated as much as the appearance of a rattle-snake, was never out of the way, unless company were coming. He told her she made home uncomfortable, and that he did not come to it with as much pleasure as formerly; that if she did not make it more agreeable, he should take it for granted that she meant him to stay away. But his admonitions were alway turned to ridicule: she called it preaching, and all he could say could not alter her. His coming home was generally greeted with more or less of dusting, sweeping, or scrubbing, &c. He swore it was done on purpose to annoy him. Every day gave rise

to some new instance of her indifference and ignorance of household affairs: when he wanted clean linen, it was sure to be washing or ironing; and when he put on a shirt it wanted buttons on the collar or wristbands; the pockets of his clothes always had holes in them, and his stockings wanted darning. Euphelious told her one night, after being wrought up to a frenzy by a concatination of those minor miseries, he was determined to live so no longer; the only unhappy moments he spent were with her; that he would call no place his home that was not a peaceful and happy retreat from the cares and fatigues of the day. She saw that he was fixed in his purpose, and by endearing caresses, and a solemn promise to reform, she persuaded him to try it a little longer.---It was not more than a fortnight, when all the old grievances had crept in imperceptibly one after the other. He gave it up - - - and instead of coming home now every evening as usual at an early hour, would go to a porter-house, and besot himself until a late hour; come home discontented with himself, knock over a chair or two in searching for his night-cap (for it was never in its place) and go sullenly to bed.

A fit of reflection came over him one day, and he argued the case with himself thus:---In the first place, am I happy or unhappy? - - - Miserable! - - - - What is the matter? My wife! - - - Is she not virtuous? Yes----Does she not love me? Yes, she says so, and I have always believed it. Do I love her? No---she prevents it; she makes herself neither an agreeable or interesting companion; she is ignorant, passionate, and avoids all means of improvement - - - but she loves me - - - yes; but am I to make myself a poor unhappy dog for the rest of my life, because she loves me - - - NO - - - The ever busy whisper of scandal, I find, hath poisoned the ears of my friends; I am shut out from society abroad, and I have none at home; my refuge is a porter-house; my youth is going; death is coming, and I wait for him in a tavern----wait too the most precious part of my time, my leisure hours - - - Vile! abominable! I will leave her - - - but what will the world say? That I have seduced, betrayed, and forsaken a fine and amiable young woman as ever lived, that loved me to distraction, and that I am infernal, and God knows what beside. Well, world, say what you please, any change with me must be for the better, so off I go - - - - - Euphelious made arrangements for her support, and what has become of him, Heaven knows.

ON THE FEAR OF APPEARING SINGULAR.

FEW among mankind are able, and perhaps fewer are willing, to take the trouble of preserving with consistency a system of principles purely of their own selection. They separate themselves into large divisions, which, like the flock conducted by the sheep and bell, implicitly tread in the footsteps of some distinguished leader. Thus is the pain of consulting the judgment in every emergency easily avoided. The road becomes a beaten and a wide one, and each individual knows where to step, only by seeing the vestige of his predecessor.

But if the chosen leader be a treacherous or injudicious guide, the followers must inevitably be led into evil. Now it unfortunately happens, that the leaders, who are the most likely to attract the more numerous herds are in many cases, the least likely to possess the more valuable qualities. For what is it which chiefly attracts popular notice? Vanity and affrontery. But these qualities imply dispositions obviously inconsistent with an eminent and solid virtue; though al-

ways united with shewy, superficial, and deceitful ornaments. Thus it comes to pass, that the fashionable modes of thinking and living, whatever modes in the vicissitudes of human affairs assume that name, will seldom bear the test of inquiry, without discovering that they are, on many occasions, futile and culpable. For who, indeed, was the great legislator who established them? Some rich, gross, unphilosophical man, or some titled frivolous lady, distinguished for boldness, but not for excellence; vain, presumptuous, and dictatorial, though qualified neither by nature, parts, nor education, to prescribe to others, and elevated to a transitory empire by a concurrence of favourable contingencies with their own usurping and importunate intrusion. Once seated on the throne, their edicts are arbitrary and irresistible. With the authority of their signature, there is no deformity which will not assume the semblance of beauty, no vice which will not appear with all the confidence which naturally belongs to virtue, but which the delicacy of virtue is too apt to conceal.

The subjects of these self-erected tyrants are most truly slaves though voluntary slaves; but as slavery of any kind is unfavourable, to human happiness and improvement, I will venture to offer a few suggestions, which may induce the subjugated tribes to revolt, and claim their invaluable birthright, their natural liberty.

To select a model for imitation is one of the best methods of facilitating the acquisition of any excellence. A living model not only shews what is to be done, but how. The imitation must not, however, be servile. A servile imitation is that which obeys the dictates of the master without venturing at any time, or under any circumstances, to inquire into the reason of it. The servile imitator paces in the same round, like the mill-horse, whose eyes are hood-winked, that he may not be allured by intervening objects to deviate from the tedious circle into a pleasanter or safer path of his own selection.

It may not be improper to premise, that to one individual his own natural rights and possessions, of whatever kind, are as valuable as those of another are to that other, however great, rich, or illustrious, he may be. It is his own happiness which is concerned in his choice of principles and conduct. By these he is to stand, or by these to fall.

In making this important choice, then, let the sense of its importance lead him to assert the rights of man. These rights will justify him in acting and thinking, as far as the laws of that community whose protection he seeks can allow, according to the suggestions of his own judgment. He will do right to avoid adopting any system of principles, or following any pattern of conduct dictated by fashion only, which his judgment has not pronounced conductive to his happiness, and consistent with his duties; consistent with those duties which he owes to his God, to his neighbour, to himself, and to his society. Though the small circle with whom he is personally connected may think and act differently, and may even despise and ridicule his singularity, yet let him persevere. His duty, his freedom, his conscience, and his happiness, must appear to every thinking man superior to all considerations under heaven.

Men act wrong scarcely less often from the defect of courage than of knowledge and of prudence. Dare to be wise, said an ancient; in order to which, it will first be necessary to dare to be singular. But in this and every other effort of virtue no step must be taken beyond the golden mean. The singularity which I recommend will be as distant from moroseness and misanthropy, and from *ridiculous oddity*, as it will from an unmanly and pernicious obsequiousness to those

who possess no unreasonable right to take the lead ; I mean the self-appointed dictators in the empire of fashion.

If the immoderate fear of appearing singular is injurious to health, to fortune, to peace of mind, and no rational enjoyment, as perhaps on a farther consideration it will appear to be, I shall contribute something to promote happiness, by daring to be so singular as to recommend singularity.

Of the many who impair their constitutions by early excess and debauchery, a great part is instigated to irregularity by other motives than the impulse of passion. A young man just introduced into the company of his equals entertains a natural and a laudable desire to recommend himself to their favour. If they indulge in wine to excess, or in any other intemperance, he thinks he must do so likewise ; for he cannot bear to be singular ; and has, besides, received among his prudential rules, that he is to do as the rest do, wherever he may be fixed ; and who, indeed, will dare to disobey the precept which commands us, While we are at Rome, to do as they do at Rome ? Thus is the favour of our temporary companions gained ; but our health, which was designed to endure, and with proper management would have endured, till the regular decays of nature, is greatly injured, or totally destroyed. I will, then, venture to exhort the young man, not to dread the imputation of singularity so much as to endanger the loss of that which can seldom be completely regained, and without which no favour, no applause, no popularity, can give to life its natural sweetness.

With respect to that ruin which consists in the loss of fortune and the accumulation of debt, it is daily effected by the fear of singularity. However their finances may have declined, they who are whirled in the vortex of fashion cannot retrench. They must act as their equals act; they must, like others, dress, keep a table, an equipage, and resort to public diversions. It is *necessary*, according to their ideas ; and they tacitly acknowledge the obligation to be much greater than that of the moral duties. For who could bear to be *odd* people, to descend among the tribes of those whom nobody knows, and who indeed are distinguished only for the plain qualities of probity and decency ? Indulgences and extravagances are thus allowed, not altogether for the pleasure they afford, but often from the horror of singularity. It is to be wished, that the horror of a bankruptcy, a gaol, an elopement, or a pistol, possessed but half the influence.

In destroying health and fortune, this conduct certainly destroys that peace of mind, without which all external advantages whatever are but like music and painting, banquets and perfumes, to him who has lost all powers of perception. But supposssng health and fortune to be preserved, yet the fear of singularity will lead to omissions and commissions which will one day hurt a conscience not intirely insensible. Religion and duty enjoin many things which are real solecisms and downright barbarisms in the school of fashion.

When health, fortune, and peace, are gone, it may be justly said, no arguments are necessary to prove that there can be no enjoyment. But supposing them not entirely lost, and that room were left for some degree of happiness, even that little would be greatly lessened by a too scrupulous fear of deviating from the arbitrary standard of a fantastic mode. The taste, fancies, inclinations of other men, cannot please us like the genuine choice of our native feelings, directed by our own judgment properly informed. They may, indeed, be adopted, and even loved; but an adopted child seldom excites and soothes

our sensibilities in a degree equal to that which is caused by our own offspring trained in the paths of wisdom, with the affectionate vigilance of paternal superintendance.

Upon the whole, I cannot help thinking, that however Pride may vaunt herself, and Fashion assume airs of superior wisdom in her choice, it is singularly foolish, absurd and wicked, to decline any practices and any habits, however unusual, which evidently tend to render a man singularly learned, singularly good, and singularly happy.

Knox.

ON READING SOUTHEY'S POEM WRITTEN ON SUNDAY MORNING.

Go, Southey, to the House of Pray'r,
And humbly and devoutly there
Adore the God of goodness and of love ;
Let the loud organ's peal,
With corresponding zeal,
Thy tuneful bosom ev'ry Sunday move.
Sweet Bard of Bristol ! who canst wake the lyre
With so much energy and fire,
To captivate Attention's heart,
Ah ! let not thy enchanting art
Be exercis'd to lead astray
The young, the giddy, and the gay,
Too prone by nature to neglect and spurn
Religion's holy call, and from her temple turn.

Go, Southey, to the House of Pray'r,
And set a good example there
To those who wander in the world's wild ways ;
Devote a portion of thy precious time
To *Piety* as well as rhyme,
And *socially* assist in thy Creator's praise.
Six days, each week, are surely long
Enough for all the other aims of song----
For visiting the lonely woodland bow'rs,
And gath'ring sweet poetic flow'rs
Along each sunny bank and silver stream :
Then to the House of Pray'r
Each seventh day repair,
And let Jehovah's praise that day be thy sole theme.

Go, Southey, to the House of Pray'r ;
'Tis likelier on a Sabbath-day
Thou'lt meet Religion there :
She loves not always in the wilds to stray ;
The friend of man, she loves among mankind to stay.

Tho' sometimes she her vot'ries lead
To heathy hill or cowslip'd dale,
Or shady grove, or sunny mead,
Or by the streamlet in the vale ;
Yet she's no savage wand'rer, Southey, no !
No Anchoret, of gloom and silence fond ;

No hippish matron, clouded still in woe,
And subject to despond ;
But social, cheerful, and serene,
Of simplest manners, sweetest mien,
Her mild instructions she imparts,
To mend our morals, and to cheer our hearts
With brightest prospect of perennial bliss
In future worlds, if we act right in this.

MAXIMS.

GLORY.

The glory of great men ought always to be rated according to the means used to acquire it.

We exalt the reputation of some, to depress that of others ; nor should we always extol so much the Prince of Conde and Marshal Turenne, had we not an inclination to blame both. It is as commendable to be proud with respect to one's self, as ridiculous to be so with respect to others. We are unwilling to lose our lives, and yet we would fain acquire glory. Hence it is that the brave use more address to avoid death, than men versed in the laws do to preserve their estates.

GOODNESS.

Nothing is more rare than true goodness ; even those who imagine they possess it having usually nothing more than complaisance or weakness. It is very difficult to distinguish diffusive general goodness from great address. None deserve the name of good, who have not spirit enough, at least, to be great ; the goodness of other people being for the most part but indolence or impotence. A fool has not stuff enough to make a good man.

Resolute people alone can be truly good-natured ; such as commonly seem so are weak and easily soured.

GRAVITY.

Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.

GRATITUDE.

It is with gratitude as with honesty among traders, it helps to carry on business ; and we pay, not because we ought, but to find easier credit another time. Not all who discharge their debts of gratitude should flatter themselves that they are grateful. The reason of the misreckoning in expected returns of gratitude is, that the pride of the giver and receiver can never agree about the value of the obligation. There is a certain warmth of gratitude which not only acquits us of favours received, but even while we are paying our friends what we owed, makes them our debtors. The gratitude of most men is only a secret desire to receive greater favours.

INTREPIDITY.

Intrepidity is an extraordinary strength of the soul, that renders it superior to the trouble, disorder, and emotion, which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preserve the free use of their reason, in the most surprising and dreadful accidents.

RECORD OF THE PAST WEEK.

DOMESTIC NEWS.

Last Tuesday, while several workmen were employed in taking down a three story brick house in Pearl-street, in this city, the whole building suddenly fell and precipitated the men in its ruins. By a wonderful escape, however, it is said that only one lost his life; and the others, though very much bruised, have a fair prospect of recovery.

Extract from a letter written by an officer in Fort Constitution, near Portsmouth, N. H. dated July 5, 1809.

In the midst of the joy and hilarity of the 4th inst. between 4 and 5 o'clock, P. M. the following terrible disaster took place at Fort Constitution (in this harbour). Two chests of powder and a number of loose cartridges, which were placed near, took fire (supposed from the slow match) and in the explosion killed and wounded from 14 to 20 citizens and soldiers, besides doing much other material damage. The quantity of powder exploded was between 3 and 4 hundred wt. The deaths occasioned by this melancholy event, which have already come to our knowledge, are eight; and it is feared from the burnt and mangled situation of several others, that they cannot long survive.

The President has appointed Mr. Thomas English of Philadelphia to be Consul of the United States at Dublin, in the place of Mr. Wilson deceased.

FOREIGN NEWS.

In the papers recently brought from Lisbon, it is stated, that the Marquis of Astorga is appointed president of the supreme junta of Spain; and that the Spaniards are still resolute and diligent in defending their country. In the greatest number of their late battles with the French troops, they are said to have gained very considerable advantage.

HALIFAX, *June* 29.

The following paragraphs were extracted from London papers of the 20th ult. [May] received at Newfoundland, by a brig, 20 days from Greenock.

The German papers contain the 7th, 8th, and 9th Austrian official reports. These admit, that the French had, in general, the advantage, though not to the extent which their bulletins hold out; and, if credit can be given to the subsequent intelligence received by way of Hamburg, the Archduke Charles has been eminently successful. He is stated, after 3 days hard fighting, to have driven the enemy 30 miles back, and to have taken or destroyed upwards of 40,000 of their troops. In Italy, the Archduke John is said to have gained on the 15th and 16th ult, a decisive victory over the French; who lost 8,000 killed & 10,000 wounded and taken; 20 pieces of cannon and 3 Eagles were taken. The Austrians lost 10,000 men killed, wounded and prisoners.

Jerome Bonaparte has issued a proclamation, ordering the inhabitants of Westphalia, Hessia and Saxony, to be deprived of every offensive weapon---even of knives, forks, scythes, &c.

In Spain, the cause of the Patriots has assumed a more favourable aspect than for some time past. The French are constantly marching off a great part of their army for Italy.

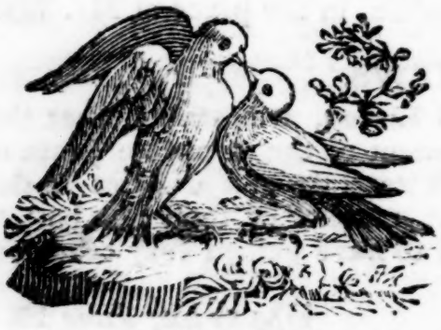
The French in Oporto, it is believed, wish to surrender to the Brit-

ish ; and, from an intercepted letter from gen. Kellerman, it appears, that owing to the Austrian war, he considers the situation of the French, on the whole of the peninsula, as extremely critical.-----The French gen Loison was killed in the streets of Oporto by some Portuguese soldiers.

London, *May* 18. A messenger with dispatches to the Spanish deputies arrived in town this morning. On the 21st ult. it was publicly notified at Seville, that a division of the Spanish army had taken possession of Alicantara, which has been previously evacuated by the French.

Warsaw the capital of Poland, upon the approach of the Archduke Ferdinand, has been evacuated by the French. The van of the Austrian army entered that city on the 19th ult.

By an official dispatch from the Austrian general Taxis, we learn that the inhabitants of the Tyrol have with the utmost enthusiasm, risen in favor of Austria ; and have defeated the Bavarian troops in several engagements. Two generals and about 12,000 Bavarians have been taken prisoners."



MARRIED,

On Thursday the 6th inst. at the Friends' meeting-house, N. J. Mr. Joseph D. Everingham, merchant of this city, to Miss Fitz Randolph, daughter of Mr. Jacob Fitz Randolph, of New Blazing Star.

On Friday evening the 7th inst. by the Rev. Dr. Abeel, Mr. Charles E. Dudley, of this city, merchant, to Miss Blandina Bleecker.

Died, last Thursday evening, after a short but painful sickness, Mr. M. M'Farlane, of the firm of M'Farlane and Long, printers in this city.

As far as a generous and benevolent heart, modesty and sobriety of manners, pure honesty in mind and action, and fidelity and skill in the exercises of a useful profession, are accounted interesting and dignified objects, so far has Mr. M'Farlane always supported a strong claim to the friendship and respect of all his acquaintances ; his decease will therefore be among those bereavements for which society involuntarily mourns.

BILL OF MORTALITY,

from the 1st to the 8th July.

	Years.		Years.
William Hughs	24	James Keese	28
Aaron Morris	51	Phillis Adams	35
John Paul	40	Russel Dean	40
Hugh Kane	40	Maria Armstead	57
Morton Jackson	19	Leonard Decline	72
Nathaniel Beck	83	Hannah Willets	1
Edmond F. Randolph	1	Daniel Bowne	88
Eliza Bashford	24	Mr. Lawrence's ch.	1
John Angelo	51	Gertrude Candle	1
Mary Clarhan	48	Eliza Ann Hoffman	4
Rebecca Woodham	34	Wm. Cader	21
William Davison	40	Lucy Robinson	8
Joanna Voorhaise	71	Catharine Chancy	3
James Havlin	4	James M'Cable	2
James M'Cready	40	Simon Bantby	1
Hannah Solomon	80	Thomas Falconer	2
James Francis	7 m	Jon. Richardson	5 m
Mich. Van Buren	10 d	John M'Farlen	12 d.
Andrew Manson	1 m	Mr. Bibble's ch.	1 m
Henry Laverty's ch.	7 m	Hannah Sembler	6 m

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